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A 302 852 [171] been derived from the Peruvian Indians, who used to cut their children's first hair, at two years of age, with a sharp stone for want of a A knife. The ceremony was performed by the ● [553] relations, one after another, according to the degrees of consanguinity; and at the same time a name was given to the infant.

A 589 765 It is also a custom, amongst the Abipones, to shave the heads of widows, not without much lamentation on the part of the women, and drinking on that of the men; and to cover them with a grey and black hood, made of the threads of the caraquatà, which it is reckoned a crime for her to take off till she marries again. A widower has his hair cropped with many ceremonies, and his head covered with a little net-shaped hat, which is not taken off till the hair grows again. All the men cut off their hair to mourn for the death of a Cacique. Amongst Gu [68] the Christian Guaranies, it is thought a most shameful and ignominious punishment, when any disreputable woman has her hair cut off. I have described the person which liberal nature has bestowed upon the Abipones; it now remains for me to show by what means they disfigure it.

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768 55 making use of a paraphrase. But if the name of the defunct be derived from an appellative noun, the word is abolished by proclamation, and a new one substituted. It is the prerogative of the old women to invent these new [888 562] names, which are quickly divulgated amongst the widely-scattered hordes of the Abipones, and are so firmly imprinted on their minds, that no one individual is ever heard to utter a proscribed word.

553 768 All the friends and relations of the deceased change the names they formerly bore. In the colony of the Rosary, the wife of the chief Cacique dying of the small-pox, her husband changed his name of Revachigi to that of Oahari. His mother and brother and captive, as well as all the brothers of the deceased, had new names given them with various ceremonies. The old mother of the Cacique was extremely fond of a lank, scraggy dog, unworthy of the very air it breathed. When this change of names was made, I asked the old woman what name would be given her dog, to show them that we held their absurd rites in ridicule, though unable at that time to prevent them.

766 622 [302] On the death of a Cacique, all the men under his authority shave their long hair as a sign of grief. Widows also have their hair shaven, and wear a kind of cloak made of the caraquatà,

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valour is initiated into warlike honours with ceremonies which I shall presently describe.

The names of the Abipones who are not distinguished by military rank, end in various letters; but when, on account of their services in war, they are admitted into the rank of the nobles, they drop the name which they bore in youth, and receive another which always terminates in the syllable *In*. They who are solemnly inaugurated, according to the custom of their ancestors, are called *Höcheri*, and have a dialect of their own; for though they use the common words, yet, by insertion and addition of various syllables, they transform and obscure them in such a manner that they can hardly be understood. I shall now briefly describe the rites by which they are promoted to this dignity. When, by the arbitration of the rest, such an honour has been decreed to any one, they make a previous trial of his fortitude, by an experiment common to all. A black bead being placed upon his tongue, he is ordered to sit down at home for three days, and during that time to abstain from speaking, eating, and drinking. This is indeed a harsh law, but it appears mild in comparison with the torments endured by certain Indians at the river Orinoco, when candidates for military honours. They are laid on a hurdle, beneath which are placed burning

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a captain and a noble warrior, and to enjoy the rights and privileges of the Höcheri. His new name is immediately promulgated, and festively pronounced by a band of women striking their lips with their hands. The male spectators do not like dry ceremonies to be protracted to a great length, but joyfully fly to skins full of honeyed liquor, and conclude the business with a famous drinking-match.

It is remarkable that many of the women arrive at this degree of honour, and nobility, enjoy the privileges of the Höcheri, and use their dialect. The names of these females end in *En*, as those of the men in *In*. What circumstances entitle women of low birth to this degree of honour, I do not know, but it appears to me most probable that the merits of their parents, husbands, or brothers, not age, or beauty, bestow this prerogative upon females. I have often heard very young women conversing in the language of the nobles, and matrons remarkable for years and wrinkles speaking the vulgar tongue.

The Abipones think it a sin to utter their own name. When either of them knocked by night at my door, though I asked him a hundred times, "Who are you?" he would answer nothing but, "It is I." Unknown per-

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sons, when I enquired their name, would jog their neighbour with their elbow that he might answer for them. It is also reckoned a crime to utter the name of a person lately dead. If any one in his cups forgets the law, and utters the name of the deceased, he will give occasion to a bloody quarrel. Many women have no name at all. When I was making out a list of the inhabitants of a town, I used to call upon all the men who were best acquainted with their hordesmen to give me information on the subject, and when interrogated respecting women, they used often to say: "This woman has no name."

Moreover, the Abipones change their names as Europeans do their clothes. The reasons of this alteration are either some famous action, or the death of a father, son, wife, &c. when all the relations, to signify their grief, change their old name for a new one. I have known persons, who, in process of time, changed their names six or more times. Others are named from some quality of mind or body; as *Kauirin*, lascivious, *Oaherkaikin*, mendacious. Children have names quite different from their parents. Amongst the Christian Guaranies, sons generally took the names of their fathers, and daughters of their mothers. In the third part of this history, which is yet to come, we shall relate the